[For data on herding ratios as indices of acculturation, see 10: Krader, AH1 Mongolia, pp. 161-163.]

[For material on the nomadic kin-village among the Altaic-speaking peoples of the Asiatic steppe, see 10: Krader, AH1 Mongolia, category 116, pp. 568-574.]

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101 to their geographical distribution: the 'Baraba Tatars', the 'Altaians', the 'Abakan Tatars', and so on.

The *Yakut*, who are now the northernmost branch of Turkic-speaking people, live along the River Lena right up to the Arctic shore, and in the region between the Lena [162] and the Yenisei as far south as Lake Baikal. They are superior in numbers to all the 'Siberian Tatars' taken together. In 1911 they numbered 245,000, as against 225,000 in 1897, while the 'Tatars' numbered 208,000 in 1911, plus some 4,000 people classed by the Russian officials as 'Turks of undefined nationality', as against 175,000 in 1897, plus some 3,000 'Turks of undefined nationality'.[1]

233 [178] Under the influence of their new environment[2] the Yakut have been driven to take up reindeer-breeding and a nomadic tundra life, but in their social and religious institutions survivals of the more settled conditions of their southern home are still to be seen.[3]

Of all the Turks of Asia the Yakut are the most typical representatives of what may be spoken of as 'reindeer-culture'.[4] The reindeer is to this region what the horse is to the Central Asian steppe-nomads. It supplies food, clothes, bone-implements, and is used for draught work. But while the people who have been living for a long time at the stage of reindeer-culture, such as the Koryak of the north-east or the Samoyed of the north-west, never use reindeer for riding, the Yakut ride their reindeer as their ancestors rode the horse, a practice which is looked upon with disfavour

[1] *Asiatic Russia*, vol. I, pp. 79–80.
[2] See p. 41.
[3] M. A. Czaplicka, *Aboriginal Siberia*, 1914, pp. 107, 277, 297.
[4] B. Laufer, 'The Reindeer and its Domestication', *Mem. of the Amer. Anthrop. Assoc.*, vol. IV, No. 2, 1917.

by their neighbours. It must be remembered that while the reindeer is not known to the Turks of Tian-Shan and the upper Yenisei, the latter people have several other species of deer, especially the elk (*Cervus alces*) and the maral (*Cervus elephas*). The domesticated deer is rare.

Forming a wedge between the Tungusic and the Palaeo-Siberian tribes, the Yakut impose their language, together with many of their customs, on both these groups, as well as on the Russian settlers. In religion they are typical Shamanists.

On meeting a Yakut among the various Mongoloid peoples of the north, one is at once struck with the difference in his physiognomy. His hair and eyes are darker, his nose narrower and better marked, and on the whole he gives the impression of possessing Southern, and one might almost say Semitic, characteristics. And yet he can hardly be suspected of having any Arabic strain.

The *Siberian Tatars* live chiefly in the Tomsk and Yeniseisk Governments. In the Tomsk Government, 70 per cent. of them do not know any language but their own; the remaining 30 per cent. speak Russian also. In the Yeniseisk Government only 12 per cent. speak the Russian language besides their own.

As to their religion some of them are Mahometans, namely:

1. Tobolsk Tatars and 'Siberian Bokharians' of the Tobolsk district.
2. The Baraba Tatars of the Kainsk district.
3. The Tomsk Tatars of the Mariinsk district.
4. The Kuznietsk Tatars of the Kuznietsk and Barnaul district.

Others[1] are still Shamanists or 'Christian-Shamanists',

[1] [i.e. Siberian Tartars--- Analyst]

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That at one time a Samoyed group might have migrated to the Soyot (Uriankhai) is not out of the question, since many clan-names of the Samoyed and the Uriankhai are alike. But no other signs of this relationship can be found now, and the southernmost Turks, who may have been originally Samoyed, are the Kamashints, some of whom, at the time of Castrén's travels (1840–50), were speaking a Samoyedic dialect. When Radloff visited them, however (about 1865), all signs of Samoyedic speech had disappeared, and only a Turkic dialect was in use.

Radloff thinks that the Uriankhai are the forefathers of the present Yakut,[1] which, however, sounds improbable, if only because the Uriankhai are almost the most successful reindeer-breeders known, whilst the Yakut learnt that art only after their migration to the north.

The number of the Uriankhai is some 100,000. Until recently they formed one *aimak* or province of China. They are subdivided into nine local groups (*khoshun* or *kopun*), which again are divided into *sumo* or tribes. The *sumo* is further subdivided into *sōk*, clans, or perhaps moieties. The clan-names are mostly of Turkic origin, many of them being found also among other Turanian Turks, e.g. Irgit, Soyan, Kirghis, Kaizak, Koeluk, Uigur, &c.

The Uriankhai living in the steppe country are mostly cattle-breeders; some of them, however, depend chiefly on hunting and fishing. It is only in this region that we find the breeding of horse, yak, and reindeer for

[1] Radloff, 'Die Jakutische Sprache', *Bull. I.A.S.*, 1908, pp. 54–6. For opposite opinion see I. P. Silinich, 'On the question of the physical type of the population of North-west Siberia', *Russ. Anthr. J.*, Nos. 3–4, 1916, pp. 51–3.

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draught purposes carried on together, and in a way it characterizes the Uriankhai, for they seem to combine the traits of the Mongol horse-nomads, the Turkic hunters and cattle-breeders, and the Tungus reindeer-breeders. 233 ●

History.

The history of the Turks in Central Asia falls roughly into the following periods: 175

I. From the first vague mention of them in the Chinese annals of the Tang and Yu dynasties (2356-2200 B.C.), and the no less vague mention in the *Avesta* (if it is right to identify 'Tura' with Turks), to the middle of the sixth century A.D., when the name Tu-kiu (Turks) appears for the first time.

II. From the rise of the Tu-kiu, through the period of rapid independent development, to the Mongolian invasion in the thirteenth century.

III. From the thirteenth century through the period of the great migrations started by the Jinghis Khan conquests, and of the still independent Turkic states under Mongolian dynasties, to the beginning of the Russian advance in the seventeenth century.

IV. From the seventeenth century, through the period of the wars with Russia and of subsequent Russian rule, to the Russian Revolution of 1917.

First Period. The probable ancestors of the Turks lived to the north of China, and were mentioned by the Chinese chroniclers as long ago as the third millennium B.C. on account of their raids on China, but of course scarcely any mention is made by the Chinese of the Turks living to the far north and far west of China.